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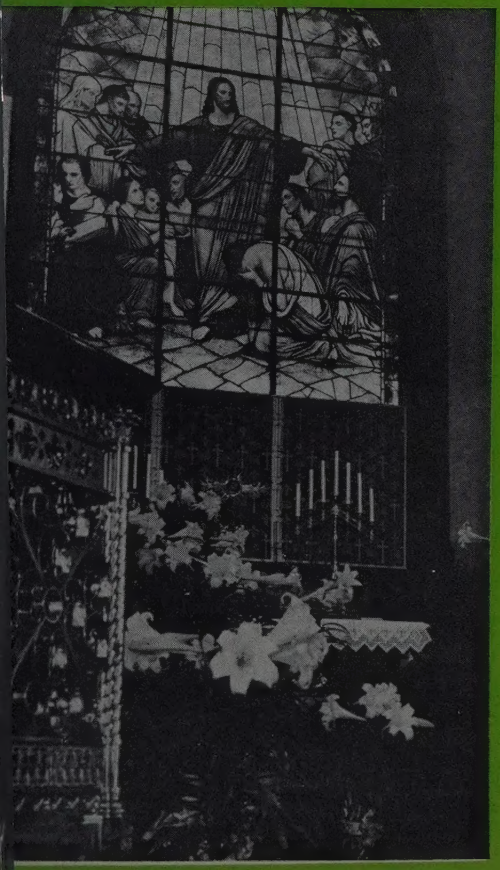
LUTHERAN MEN



Christ is Risen!

April

1956

Volume 37

No. 4

Subscription

$1.50 a year

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LUTHERAN MEN

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Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Luth Church in America. Entered as second class matter April 30, 1923, at the Post Office at B lehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of pos provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

Subscription . . . $1.50 a year

Missioners Become Better Pastors

by FRANK K. EFIRD

If I were a church councilman ontent with the "status quo," satis-ed with only the mechanics of re-gion, comfortable in the rut of local lf-sufficiency—then I would prob-ly say to my pastor, "I hope you'll ot go trapesing off to be an evan-elism Missioner in some other arish—your job is right here!"

But if I were a church councilman ho wanted my pastor to grow, I ould encourage him to be a Mis-oner in the Lutheran Evangelism ission during the next two years.

If I were a councilman who was terested in the total program of the hurch, I would want my pastor to vest some of his time in this con-nent-wide effort.

If I were a councilman who wanted y pastor to gain fresh ideas and new sight into making my congrega-on go, and grow, and glow—I'd ive him the green light on some of the preaching Mission invitations that come his way.

By serving as a Missioner, a pastor reaps at least four great rewards—which almost necessarily flow out to his own congregation:

First: It will give him a post-graduate course in evangelism.

In the five morning sessions of the "Missions to Pastors," the Missioner is told not only what evangelism is but also how to do it—by men who have had first-hand experience. He will be stimulated to improve his preaching and teaching, to go further in his prayer life, to live more with and on his Bible, the "preacher to preachers."

Second: It will improve his preaching.

In a Mission, the pastor is expected to preach evangelistic sermons—"reaching" sermons, sermons that present Christ so forcefully that listeners will have to come to some decision about Him.

The Rev. Frank K. Efird is pastor of St. hn's Lutheran Church in Salisbury, N. C.

As he preaches such sermons in a Mission, a pastor re-examines the preaching he has been doing in his own congregation. The result, almost invariably, is a new zeal and a new ability to proclaim Christ in His fullness—both to those who have already been grasped by the Gospel and to those who are grasping for the Gospel.

Third: It will broaden and deepen his view of the Church.

A Missioner is stimulated by his contacts with pastors from all areas of the Church. These men share their evangelism experiences and insights. This "cross-fertilization" of ideas will be one of the great by-products of the Lutheran Evangelism Mission.

Also, for five days, he will participate in the life of a congregation and concentrate on its program of evangelism. In every parish in which I have served as a Missioner, I have found strong points that I want to incorporate in my own congregation, and I have found weaknesses that I want to avoid. And some of both could never be visible except to a man who lived with them intimately for a Mission week.

And if a pastor tends to be somewhat provincial, going to a Mission in some other section of the country will open his eyes! He finds out that the Church is a lot broader and a lot greater than his own congregation and his own synod!

Fourth: He will learn—perhaps for the first time—the real part that laymen can play in advancing the Kingdom.

The Missioner talks to all the mo active parish laymen, and he ge their ideas about what laymen ca do. And he directs a program visitation in which lay people go in the homes of the unchurched and wi ness for Christ and His Church.

The most thrilling experiences th I have had in preaching Missio have been the report sessions, which lay people relate their expe ences in knocking on house doo and heart doors.

Quite vivid in my memory is t picture of a blind layman in La caster, Pa., who, led by his seeing-e dog and accompanied by his wi went out and won others for Chri When I saw the spirit and effort o man so handicapped, I began to thi how little I was doing with all facilities.

When a pastor sees what other la men can do, he generally retur home and gives his own parishion more to do.

Some of the greatest experiences my life have come in preaching M sions. During the past five years have participated in about four ea year, both in individual congre tions and in area Missions. Every o was different, and each gave me n insights into proclaiming the Gos for the salvation of men.

My own church council has be most gracious in allowing me to on these Missions. The members interested in investing not only th money but also their pastor in t wider work of the Church.

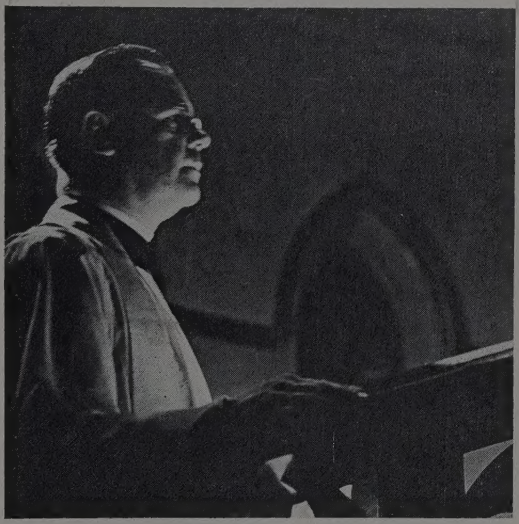
They are conscious, too, that so

er congregation is going to invest pastor in a Lutheran Mission Week for us here at St. John's, Salisbury, N.C.

Man, You Can Help!

by

VERNON STREMPKE



The United Lutheran Church in erica, like most churches, is con- ned about the shortage of pastors. one time, in 1955, there were 175 ngregations in the ULCA which, spite of their financial ability to vide for a pastor, were unable secure one. This number of con- gations may reach more than 200 1956.

By 1975 the ULCA must have more n 20 per cent additional pastors meet its proportionate responsi- ty to the anticipated net increase the populations for the United tes and Canada. Nearly 20 per t of our population is annually on the move. This mobility rate makes necessary additional pastors who can serve congregations which will be organized in new communities. Each year thousands more people are hospitalized, placed in penal institutions and become dependent upon some type of welfare. These people need pastoral care. During the next five years 500,000 Lutheran young people will have been inducted into the armed services. A total of 1,200 additional Lutheran chaplains will be needed to serve the spiritual needs of these members of the Lutheran Church who will be in the Army, Navy, Air Force and the Civil Air Patrol. The ULCA proportion of these chaplains for active and reserve duty will be about 600.

---

he Rev. Vernon L. Strempke, Ph.D., is a etary for the Board of Higher Education, A, Washington, D.C.

Only God can provide the Church with an adequate supply of pastors, but He uses human instruments to extend His call to those who should become pastors. The challenge to extend God's call for pastors as He wills is a "man-sized job." Lutheran men can be effective channels for God's call to potential pastors. It is our task to enunciate and to interpret correctly God's call for pastors. You can help in shouldering this responsibility.

Why Men are Important

Men are effective in extending God's call for pastors to potential candidates. Studies by Ralph A. Felton and Norman R. Stacy provide evidence for this conviction. Parents were found to have had a strong influence on their sons' decisions for the ministry. This influence in most instances was positive in character. However, some theological students prepared for the ministry in spite of their parents.

Only God knows how many parents frustrate, discourage and block their sons from responding to God's call to be pastors. There are three major reasons for parental objections to their sons becoming pastors: (1) ignorance concerning the need for pastors, (2) a selfish desire that their sons have an easy and financially profitable life, and (3) the educational expenses in preparing for the ministry. Informed men of the Lutheran Church can help parents overcome their objections to the ministry.

Some parents falsely conclude that God wants their sons to be pastors and God must tolerate with mercy their pious, emotional and misdirected efforts. Fathers as well as mothers unconsciously transfer to their children unfulfilled occupational ambitions. Persons outside the family circle can usually more objectively give guidance to a young man's consideration of the ministry as his occupational choice. More frequently we need to take the initiative in counseling parents so that better stewardship is exercised over the potentialities of children's lives. When counseling youth, the parents should not be "by-passed," because it usually creates unhealthy relationships within the family. Conscientious, sensitive and dedicated men man be effective in helping parents and children consider realistically God's call for pastors.

A minister must have the support of his congregation before his influence is effective in guiding youth to consider God's call for pastors. If the minister is respected, youth will respect the office of the ministry and the Church. If the worth of the minister's services are minimized by the congregation, few among the youth will consider the ministry as worthwhile. The ministry will appeal to boys when the pastor is accepted by men as a leader of men. Sometimes men of a congregation must be considerate in helping their pastor achieve the high expectations, fulfill the heavy responsibilities and enjoy the satisfactions of the Christian

stry.

What Men Can Do

od will provide the Church more
ors through our humble efforts
nriching the spiritual experiences
ur congregations. Fewer pastors
probably recruited through more
ings, conferences and organiza-
than through wholesome Chris-
living in families, congregations
communities. Men of the Church
help provide a loving, harmoni-
and zealous spirit which will
vate youth to consider the call to
ministry. There are numerous il-
ations of congregations that
grown ministers during the
s when harmony reigned among
members, but during the years
friction and antagonism were
ant, no one entered the ministry.
nristian men enrich the life of a
regation so that it can grow pas-
by teaching in the Sunday school,
seling youth groups, participat-
in the choir, sharing the duties
shers and custodians. The best
ership will draw boys into these
ities so that they enjoy the satis-
ons of Christian service. Youth
ot make easier these activities in
ngregation, but the ultimate ob-
ve is well worth the extra time,
nce and effort. Sincere attention
youth in the congregation usual-
rewarded by sustained interest,
ened dedication and expanded
ce on their part.

requently, it is heard said by
ble leaders among the laymen of
Church that no one ever mention-
them the possibility of becom-
ing a pastor. Some of these laymen honestly feel God wanted them to be pastors, but the realization of the call to the ministry came too late in their lives. Some promising young men of our congregations, whom God is pleased to call into the ministry, never will be pastors because no one thinks about talking to them about it. Others of these young men do not become interested in the possibility of the ministry because no one offers any encouragement. In some instances this is as it should be, but too often it is sheer neglect, disinterest and irresponsibility. God does call for pastors through our words of information, encouragement and guidance.

Some congregations make sure their young men know God is calling for more pastors. They assure themselves of this fact by sponsoring programs which present the ministry and other Church occupations as opportunities for service. Meetings of the Luther League, Sunday school, Brotherhood and women of the church are possibilities for this kind of program. Films and other materials for programs are available from the Board of Higher Education, Washington, D.C. Frequently two or more congregations plan a conference on the Church occupations for youth. At least two synods of the Church sponsor retreats for boys who should be challenged to consider the ministry as a future occupation.

Interest in the ministry is heightened for those youth who are able to visit the colleges and the theologi-

cal seminaries of the Church. All colleges have on their faculties chaplains or professors who can discuss with youth the courses of study which provide a pre-theological education. A visit on the campus of a theological seminary can clarify for youth many questions about a pastor's theological education which is planned to make him effective in communicating the eternal truth of God's Word. Most of the 10 theological seminaries and 14 colleges of the ULCA have fascinating films and colored slides which picture the beautiful campuses and describe the educational programs. Some youth are inspired to prepare for the ministry after seeing these visual aids, which are available without cost.

Convincing evidence for helping provide ministerial leadership is offered by congregations which have established scholarship funds for preministerial students. These funds have the greatest usefulness when they are given to a synod for administration by a responsible committee for the Church occupations or the ministry. These funds can help relieve the financial needs of youth from any congregation and sometimes those youth who are outside the fellowship of a congregation. The same funds often make it possible for some pastors to acquire additional or specialized preparation for greater service. Many of the professors in our colleges and seminaries have been assisted in gaining their education with scholarships. Money invested in this way produces dividends beyond human estimati

What You Must Do

You can be effective in helping Church acquire adequate pasto leadership through prayer. God provide pastors for the Church He desires to do so through y Pray that you, the members of y family, the constituents of your c gregation, your pastor and oth will respond to God's call for pasto Remember the United Luther Church in your prayers and petit God to awaken our congregati through the Holy Spirit to give th sons to spread the Gospel. Past and those preparing to be past always need your prayers so that t become the kind of ambassadors G wants them to be. As a devoted ciple of Christ you pray spontaneo ly, and therefore, you are impelled pray for pastors. Your relationship Christ and the great need for past makes prayer an imperative. Y must pray for pastors. Man, in t way you are helping!

Let Us Pray

Almighty and gracious God, the Father our Lord Jesus Christ, who hast comman us to pray that Thou wouldest send f laborers into Thy harvest: of Thine infi mercy give us true teachers and ministers Thy word, and put Thy saving Gospel in t hearts and on their lips, that they may fulfill Thy command, and preach noth contrary to Thy holy Word, that we, be warned, instructed, nurtured, comforted strengthened by Thy heavenly Word, may those things which are well-pleasing to T and profitable to us; through Jesus Ch our Lord. Amen.

rom Your Headquarters

HOWARD L. LOGAN

WE HAVE had a few requests for e listing of the first five largest af- iated Brotherhoods. We furnished is information to those requesting me and thought that more of you ight be interested. We have there- re listed the five largest groups else- here in this issue of *Lutheran Men.*

●

Although offices of The Brother- ood have been operating on a limit- basis since January 1, men in syn- lical Brotherhoods have been busy ganizing new Brotherhood units in eir areas. During the period from nuary 1 through February 20, char- rs were issued to 12 new Brother- oods. The list of these new groups ill also be found in this issue of *utheran Men.*

●

Because we still receive inquiries id because much mail is still going Bethlehem, Pa., we are anxious to ll you that all correspondence with e ULCA Brotherhood should be nt to 231 Madison Ave., New York 5, N.Y. This includes orders for aterials, subscriptions and renewals or *Lutheran Men* and all general orrespondence. Make all checks out The Brotherhood, ULCA, for dues nd offerings and orders for litera- re. For *Lutheran Men,* these checks o can be made out to The Brother- hood, ULCA, or *Lutheran Men.* Do not make any checks out to the *executive secretary,* for Brotherhood materials.

●

Some men have asked us about our relationship with the Lutheran Brotherhood and Lutheran Mutual insurance groups. The Brotherhood, ULCA, has no relationship with either company and there is no connection. While they do advertize in our magazine there is no obligation on the part of Brotherhood men to purchase insurance.

●

The Northern Baptist Convention General Council recently gave approval to a Lay Development Program. Pilot projects will be conducted in 1956 to discover strength and weakness in the program. All churches in American Baptist Convention will have workshops in their own churches during 1957 and 1958. These workshops will be on: Pastor and People, Music in the Church, Community Witness, Public Relations and The Pattern of the Baptist Church. Here is another indication of the growing interest in lay participation in the Protestant Church.

●

At the 1956 meetings of the National Lutheran Council held at

Minneapolis Dr. F. Eppling Reinartz was elected president of that body. Dr. Reinartz is the secretary of the ULCA. Fred C. Eggerstedt, a ULCA layman, was re-elected treasurer.

●

We would appreciate receiving information about the various events scheduled by your Brotherhood organizations, congregational, conference and synodical. Frequently we may be able to attend or have a representative present. For example, the men in the Chicago area recently held a Brotherhood workshop in Christ Lutheran Church. Then, too, by receiving your programs we may be able to give assistance to other groups in their planning.

●

During Boy Scout week in February, a Report to the Nation Breakfast was held in Washington, D.C., attended by high officials of all branches of the United States government. The report was given that 4,175,134 boys and adults were enrolled in the scout movement. This is a record membership. Does your congregation sponsor a Boy Scout troop? Here is a worthwhile project for your Brotherhood.

●

We have received the dates of some of the synodical Brotherhood meetings. We hope that we shall have all of them soon. The Michigan Synod Brotherhood meets in Grand Rapids April 22. The Maryland Synod Brotherhood meets at Gettysburg, Pa. on May 19. If your group has not as yet sent us your dates, may we have them?

●

The South Carolina Synod Brotherhoods met at Newberry with ULCA Brotherhood President Fuss representing headquarters. New officers are C. C. Howell, Jr., president, of Greenville; C. H. Bowers, vice president, of Columbia; O. L. Shealey, treasurer, of Leesburg; C. L. Sox, promotion secretary, Columbia; P. T. Kelley, secretary, Newberry, and H. Moose, second vice president, of Newberry.

●

Five Largest Brotherhoods as Reported in 1955*

1. First Lutheran Church, Pittsburgh, Pa. ..... 128 members
2. Trinity Lutheran Church, Pottstown, Pa. ..... 117 members
3. St. Stephen's Lutheran Church, Lexington, S.C. ..... 100 members
4. St. John's Lutheran Church, Allentown, Pa. ..... 91 members
5. St. John's Lutheran Church, Salisbury, N.C. ..... 90 members

* Figures taken from office records in New York. Should there be any errors, please report them.

ational Scout Committee eets in Chicago

AUBREY MAUNEY

he National Lutheran Committee Scouting has only one meeting year. This year, as in the past, meeting was held the last week anuary in Chicago, in the Walther gue Building. Present were two n Missouri Synod, one from erican Lutheran Church, five from ngelical Lutheran Church, six n Augustana Lutheran Church and two from United Lutheran Church in America.

The two attending from the ULCA were Grover Erdmier, president of the American Federation of Lutheran Brotherhoods, and Aubrey Mauney, the voting representative of the ULCA Brotherhood and Committee on Scouting.

The committee is made up of mem-

National Lutheran Committee on Scouting

Back row, left to right: W. F. Weiherman, Director, Walther League, Chicago; the Rev. . Nelson, Detroit, Mich.; the Rev. C. Oscar Leonardson, Executive Director, Augustana herhood, Rock Island, Ill.; Grover H. Erdmier, President, American Federation of Lutheran herhoods, Sterling, Ill.; Harry W. Anderson, St. Paul, Minn.; Ed Swenson, Chicago; the Fred J. Landdeck, Executive Secretary, Brotherhood of the American Lutheran Church, mbus, Ohio; Ragnvald Bergeson, Chicago; Clifford E. Dahlin, Chicago; Aubrey Mauney, Vice President, ULCA Brotherhood, Kings Mountain, N. C.

Front row, left to right: Dr. H. F. Kilander, East Orange, N. J.; Dr. A. E. Iverson, Director, stant Relationships, Boy Scouts of America, New Brunswick, N. J.; Miss Genevieve Stivers, ral Office Secretary, National Lutheran Committee on Scouting, Minneapolis, Minn.; Loren Ness, Boys' Work Director, ELC Brotherhood Chairman, National Lutheran Committee on ing, Minneapolis, Minn.; A. O. J. Bauman, Secretary, National Lutheran Committee on ing, Cary, Ill.; Arthur J. Helland, Treasurer, National Lutheran Committee on Scouting, eapois, Minn.

Photo by Henry Werner, Chicago, in Walther League office, Chicago.

bers from all Lutheran groups, each of which may have four voting members and four non-voting members. The ULCA has never been represented by more than two although its activity in scouting is about one-third the total volume of all Lutherans in America.

The Committee on Awards reported that 3,154 *Pro Deo et Patria* awards had been granted. Of these more than one-third were to boys from the ULCA. The 3,000th award went to a scout from the ULCA congregation in Marysville, Ohio.

The committee on the new adult Lamb Award reported much interest and that all nominations should be in from all groups by April 15. One award may be granted for each 100,000 baptized members. On this basis 22 may be granted in the ULCA, but for the first year only 10 are to be selected. All are anxious that th standards be held very high for th granting of the recognition. It i hoped that this may stimulate greate interest and activity in the promotio of scouting on a regional and na tional basis.

It was announced that in July 1957, another national jamboree wi be held at Valley Forge and that a effort was being made to select eithe the chaplain-general or speaker fo the Sunday service from the Luther an Church.

The new 4-year program of th Boy Scouts of America, "Onward fo God and My Country," was presen ed by Dr. E. A. Iverson, nationa director, Protestant Relations of th Boy Scouts of America. This is a opportunity for the church to em phasize reverence and our faith as im portant in the program of scouting

Charters Issued to New Brotherhoods*
(Jan. 1 through February 20, 1956)

1. Jan. 10—St. Peter's Lutheran Church, Bronx, N.Y.
2. Jan. 12—Holy Trinity Lutheran Church, Martinville, Va.
3. Feb. 7—Trinity Lutheran Church, Bradentown, Fla.
4. Feb. 7—St. Timothy's Lutheran Church, Forest Park, Ga.
5. Feb. 9—St. Paul's Lutheran Church, Hampton, Va.
6. Feb. 9—Friends Cove Parish, Bedford, Pa.
7. Feb. 9—St. Peter & St. Paul Lutheran Church, Hazleton, Pa.
8. Feb. 9—St. Paul's Lutheran Church, Seattle, Wash.
9. Feb. 14—Grace Lutheran Church, Troy Hill, Pittsburgh, Pa.
10. Feb. 14—St. Paul's Lutheran Church, Wichita, Kansas
11. Feb. 14—Crestview Lutheran Church, Waco, Tex.
12. Feb. 20—Messiah Lutheran Church, Williamsport, Pa.

* Should there be any errors in this listing of new Brotherhoods, please report them to the New York office.

Education for Living

EARL S. RUDISILL

Informal Groups

Groups of adults, or young adults, e likely to learn most if their ses- ons are informal. But if a class, otherhood, or other week-night oup has been accustomed to a for- al "lecture and listen" regime, it n hardly be revolutionized over ght. Such changes are usually ther gradual.

A teacher or presiding officer can d the way to a wholesome "give d take." He can by his attitudes d actions furnish cues. He will be ost helpful if he thinks along with s class rather than getting far ahead them. If his students feel that they e all working and thinking together ey will open up and take part in dis- ssion.

General participation will be facili- ed if the leader furnishes his group th facts and then gives them a ance to interpret them. In various ys a leader can let a class know at they are free to express them- lves, disagree with one another, d to raise questions about the teach- 's statements. If a teacher will con- ss his shortcomings, laugh at his n errors, and receive corrections th a smile, he will succeed in open- g the way to a free exchange of eas.

Free discussion may be introduced by a film, a problem, a case study, a passage from a book, a citation from an article, a Bible statement, or by throwing into the group a challenging or unconventional suggestion. One or more class members may be asked to summarize the ideas presented or to supplement a summary which the leader has started. Even a summary may become a topic of discussion.

The arrangement of a room also has an effect on what happens in a group. A formal arrangement of chairs tends to discourage participation, whereas a circular, semi-circular, or irregular pattern encourages expression. An "institutional look" tends to freeze a group, while a homelike atmosphere thaws them out. Even for a free-and-easy climate we must at times do some real work—we have to create "readiness." Other things being equal, we make more progress by having the thoughts of a number of persons expressed than by relying on the word of one. But we have to remember that much talking by ill-informed persons gets us nowhere—it may even lead to false conclusions.

A friendly, sympathetic relationship among students encourages re-

sponse. A leader can do much to bring this about. Every one deserves the privilege of making his mistakes in the midst of a friendly group—such experiences facilitate learning on the part of all. Both teacher and students must be ready to accept criticism in a good spirit—it makes for good will and free interchange in the whole group. A leader does well to give no encouragement to the "apple-polishers" who try to win his favor.

Demonstration, or showing how, may be used to great advantage in an informal setting, where all feel fr to speak out. How to read the Bib how to deal with an unfair perso how to handle a child problem—t these cases and others may be sho better than explained.

However unfavorable the past e perience of a group, a wise, tact leader can, with patience, lead the around to more participation, a fre spirit, and larger satisfaction in t learning experience. It's worth t effort.

Brotherhood in Action

by CHARLES F. BROBST

Variety is the Spice of a Brotherhood Meeting

A Brotherhood program should have variety; it need not be the same month by month. Monotony tends to dampen interest. Sameness gives the impression of either a lackadaisical spirit or a poverty of ideas, initiative or originality. To secure the devoted respect and active cooperation of the rank and file, the Brotherhood leaders need to be "on their toes," ever looking for new and workable ideas and plans.

To develop any organization no one man dare selfishly or lazily monopolize its leadership. The more individuals that contribute ideas and participate in shaping its life, the more such a group secures the participation of its members. A "one-man" Brotherhood is doomed to death, though the burial may be long delayed. Variety of personality needed on planning committees. composite array of ideas will, und able leadership, be formed into an i teresting and workable program.

In this quest for variation Brotherhood programs, there is a some danger to which some grou unwisely succumb. Ours is a chur organization that has a distincti function and interest. Everythi fosters the spiritual and church l of the members. Programs must kept within the confines of the fun mental purposes of the Brotherho Speakers are sometimes imported speak on purely secular subjects. lecture on "How Bricks are Mad may give variety but is foreign to t Brotherhood aims. Change can achieved by more legitimate metho

The topic need not be presented an identical manner each month. may be given by one speaker or vided among a number of men. The pic committee sometimes is able to t it in the form of a panel, a forum, a round-table discussion. Some tside authority on the subject could casionally be engaged. A movie or des may be available. It could be esented in the form of a debate. ne popular radio programs suggest esenting the topic in the form of quiz.

In one Brotherhood there was a anding Surprise Committee. It pro-ded something new and different each month. Perhaps it was a special soloist, pianist, violinist, orchestra, group of singers, speaker, movies, slides, unusual refreshments, games, pilgrimage, special visitors. Only the committee knew what the surprise would be. This created variety and interest.

Try some fitting innovations in your program. It will be as easy as having "the same thing in the same old way" but will be more interesting, give more satisfaction, impart more knowledge, inspire more people, bestow more blessings. It is worth trying.

Honorary Life Memberships

by PHARES G. BEER

Congregational Honorary Life Membership Secretaries

The work of the congregational onorary Life and In Memoriam cretaries lies largely in three fields: ublicity, correspondence and presen-tion.

This secretary or director will urge e presentation of memberships by dividuals, the local Brotherhood nd other groups in his church. He ill make a monthly report of his ctivities to the congregational rotherhood and report all the emberships given in the local con-regation at the earliest Brotherhood eeting. He will submit a report of e year's work to the annual congre-ational meeting in connection with the report of the Brotherhood president. He will also make reports to the conference or synodical executive committee meetings of his activities. He will urge the memorializing of Brotherhood officers and workers, as well as pastors and Christian leaders by their friends and organizations with In Memoriam memberships. He will always have application blanks and fliers on hand.

He will cooperate with the congregational Brotherhood treasurer in remitting memberships to the conference Brotherhood treasurer and where there is no conference Brotherhood to the synodical Brotherhood

treasurer. He will send the biographical material, including an obituary, newspaper or magazine articles and a clear photograph with a glossy finish, of persons memorialized to the chairman of the In Memoriam committee of the Brotherhood of the United Lutheran Church in America at 708 St. John St., Allentown, Pa., no later than June 1, so as to appear in the August issue of *Lutheran Men* of that year. He will see that the presentation of all memberships receive proper publicity in local newspapers, parish bulletins and magazines.

He will present or introduce the person presenting Honorary Life and In Memoriam memberships at the Brotherhood, annual congregational or special group meetings. The April, 1952, issue of *Lutheran Men* carries an extended article with a number of illustrations on how to present these memberships.

Below is a list of all the congregational Honorary Life and In Memoriam memberships secretaries by synods, of whom we have been informed. Until we are informed of their appointments we cannot contact them nor even list them in an article of this kind:

Central Pennsylvania Synod

Salem Church, Lebanon, Pa., M. G. Gerhard, 237 S. Lincoln Ave., Lebanon, Pa.

Maryland Synod

Zion Church, Hagerstown, Md., Earl D. Anderson, 1845 Virginia Ave., Hagerstown, Md.

New York and New England Synod

Redeemer Church, Utica, N.Y Dart Everett, 9 Sherman Place, Utic N.Y.

Pennsylvania Ministerium

Grace Church, Allentown, Pa Jacob E. Hendricks, 222 N. Fourt St., Emmaus, Pa.

St. John's Church, Leck Kill, Pa Wellie Schoffstall, Leck Kill, Pa.

Zion Church, Northampton, Pa John P. Anthony, 1801 Lincoln Ave Northampton, Pa.

South Carolina Synod

Advent Church, Charleston, S.C Harold Weber, 620 O'Hear Stree North Charleston, S.C.

Resurrection Church, Columbia S.C., R. L. Gaffney, 4201 Blosso St., Columbia, S.C.

St. John's Church, Spartanburg S.C., John Caughman, Spartanburg S.C.

St. Stephen's Church, Lexingto S.C., Carl Davis Caughman, Route Lexington, S.C.

Texas Synod

Grace Church, Houston, Texas, L. Wahlberg, 816 Arlington Stree Houston 7, Texas.

The eleven Brotherhoods mentio ed above have honored 49 perso with Honorary Life memberships. the same ration had been achieved b our more than 700 Brotherhoods a filiated with our national organiza tion, we would now have more tha 3,000 Honorary Life memberships i stead of 666. Will *you* urge the a pointment of an Honorary Life or I

ıoriam secretary or director in local Brotherhood and see that name or that of the person now erving is sent to the author of column.

ne Norristown Conference herhood of the Ministerium of nsylvania has recently appointed Ray Bloch, 404 E. Broad Street, Quakertown, Pa., as successor to William H. Frick, who remains as the Honorary Life and In Memoriam secretary of the Ministerium Brotherhood where he is doing an excellent job.

●

oposed Constitution Changes

AUBREY MAUNEY

em 34 from important actions n by the Executive and the Adistrative Committees during the nium 1953-54 and read into the utes of the 19th Biennial Convenof the ULCA Brotherhood in nta on Sept. 23, 1954, was as ows:

ecommended the following nges in the Constitution and ord read at the 19th Biennial Conion and published in *Lutheran* :

trike out the present wording in cle III—Membership; and substithe following:

e membership of this organization shall st of the synodical Brotherhoods estabd in constituent synods of the United eran Church in America.

nd in Article V—Meetings, Sec- I; in the first sentence strike out ds "active memberships" and subte the words "synodical Brotherds." Section 3; strike out first e words, "active, congregational ."

eing read into the minutes and publication in *Lutheran Men* are constitutional requirements for a change in the Constitution.

The Constitution now reads:

Article III—Membership

There shall be active, associate and contributing memberships. Synodical and congregational Brotherhoods shall be active or associate members. Individuals may be contributing members. These memberships shall be such as are defined by the By-Laws.

Changed, that shall read:

Article III—Membership

The membership of this organization shall consist of the synodical Brotherhoods established in constituent synods of the United Lutheran Church in America.

And:

Article V—Meetings

Section 1. Conventions of duly elected delegates representing active memberships shall be held at least biennially at such times and places as may be determined by the convention or the Executive committee. Special conventions shall be provided by the By-Laws.

Section 3. Active congregational and synodical Brotherhoods shall be entitled to representation in the convention in such ratio as may be determined by the By-Laws.

Changed to:

Section 1. Conventions of duly elected delegates representing synodical Brotherhoods shall be held at least biennially at such times and places as may be determined by the Convention or the Executive Committee. Special conventions shall be provided by the By-Laws.

Section 3. Synodical Brotherhoods shall be entitled to representation in the convention

in such ratio as may be determined by the By-Laws.

The effect of a vote of approval of these changes at the 20th Biennial Convention in Kitchener, Ontario, Canada, Sept. 20-22, 1956, would be to discontinue representation from local Brotherhoods and make representation on the basis of synodical Brotherhoods only. This is the same basis as is required under the Constitution of the United Lutheran Church in America, the United Lutheran Church Women.

It may be very proper that, while the Brotherhood groups are scattered and few, the basis of representation remain as it has been, but as they become better organized and have representation in each synod the representation at the convention should be changed to conform with the general rule of the Church. Too often local pressure is able to control a convention on the present basis. It is convenient and inexpensive for delegates to come from nearby to a convention, and difficult and expensive to come from afar. In the Brotherhood most of the men attend at their own personal expense. Men could continue to do this either as delegates representing their synodical Brotherhoods or as visitors. At the same time, with smaller official voting delegations, it would be more feasible for the synodical Brotherhood to defray the expenses of their delegates. Thus the whole area of the Church could and would have proportional voting strength. No longer would it be said that local groups or any synodical Brotherhood exercised improper dominating control. The Brotherh would be the organization of whole Church.

The objection will be made some Brotherhoods could not represented because they are not filiated with the synodical Brot hood or because in their synod t is no synodical Brotherhood. T men of the Brotherhood could at the Convention and be given a v on the floor, but without vote. proper and salutary effect would to hasten the organizing of synod Brotherhoods and the affiliating the locals therewith.

In the beginning the change m result in some lack of representa and inconvenience and, maybe, feelings, but this should be temporary. We must all look forw to the time when there is a Brot hood in every congregation, every man, or at least the great jority, is a member. Then we sh have an organization of not 18,000 members but of the 100 proposed for 1960, and later the potention of 300,000 to 500,000.

At such time on the present stitutional basis no local church community could very well enter a convention. It would become wieldy. Conventions should be li ed to a working group represen the whole on a proportional basi

To effect the proportional re sentation as contemplated, a com tee of the Administrative Comm is making a study of the By-L They are to report at the Execu

mmittee in July on the proposed vention, should the constitutional nges to be presented to the con- changes be approved.

Religious News Service Photo

Martin Luther Presents Martin Luther Film

Martin Luther of Hollis, N. Y., (right) a member of Holy Trinity Lutheran Church, presents is pastor, the Rev. Ivan L. Sterner, a 16-mm print of the motion picture "Martin Luther" viewing by his congregation. Mr. Luther said he made the gift with "the earnest desire sincere prayer that, by the continued use of this film, our children will better understand Bible foundations of their Lutheran faith."

ditor's Page

Easter and the Imagination

Christ is risen from the dead," is message of Easter. "God raised Lord and will also raise us up by power," wrote St. Paul. That uld stir our imaginations and ill us.

Easter is a time when our imagina- ns should be excited, but often it time when we are least imagina- tive of all. We may be inclined to say with the skeptics of St. Paul's day, "How are the dead raised up and with what body do they come?" Or we may ask with Nicodemus, "How can these things be?" Or we may ask, "How can we prove that Christ rose from the dead, and know that there is a future life?"

Scientists are persons of unusual

imagination. How could anybody without imagination dream about and do such supposedly impossible things as flying a heavier-than-air machine, sending pictures through the air and constructing atom bombs?

But when the scientific mind turns toward religion it suddenly loses its imagination. Then a thing must be tested according to cold facts rather than possibilities and probabilities. At once man seems to know exactly the limits of God's power, and asserts exactly what God can do and cannot do. God is not given credit for having as much power and imagination as man.

So let us see what God has done, what he is doing, and what he is going to do.

It requires little imagination to say that God has created objects which obey his will—the birds of the air, the flowers of the field, and the stars. Even your heart obeys God's will rather than your own will, for you cannot will your heart either to start beating or to stop beating. Your heart beats in spite of your will.

The only thing that can voluntarily oppose God's will is man's own will.

The greatest problem confronting God is not that of creating life, but of winning man's will so it will conform with his own. God's big problem is the unimaginative man. Even the raising of a dead man to life would be far easier for God to perform than to overcome a stubborn and unimaginative will. For God only has to speak the word and the heart will either start to beat or stop. But to win man, he had to give his life—but even this, some will stubbornly refuse to believe.

But God does overcome the stubborn fact in this universe—n reluctance and rebellion. Ethel Stauffer wrote, "The Creator perf renews and surpasses his work the actual re-creation of our wi Before our very eyes, in the regen tion of any human being, God is ing his most difficult work creation — the re-creation of m will. How often we do not have imagination to see and believe it

Now since God can do someth with the most stubborn fact in universe, the re-creation of a order of life after death is one of least of God's problems.

O men of little faith and imag tion! We tend to strain out gnats swallow camels. We ask if God bring the physically dead to life, fail to see that every day he br the spiritually dead to life. W is the more difficult task?

We need more imagination, to able to wonder, and marvel, and lieve, as St. Paul did when he wr "Eye hath not seen, nor ear he neither have entered into the hea man, the things which God hath pared for them that love him."

—Joseph B. M

●

Wanted, a New Name!

Should the Brotherhood of United Lutheran Church in Ame change its name?

Some thought has been given cently to the desirability of fin

w name for the Brotherhood. men's auxiliaries of other Lun bodies are also thinking of ng a more distinctive name than erhood.

t that the name Brotherhood in is objectionable, but we share th so many other organizations movements that confusion is table.

nong our own Lutherans, the A Brotherhood, with offices in York, is confused with the Lun Brotherhood legal reserve life rance company, with offices in neapolis. But the two groups are ely different.

February a Brotherhood Week bserved by the National Confer- of Christians and Jews, which s to promote co-operation and fel- hip among Protestants, Catho- and Jews. Again, the ULCA herhood has no tie up with that ement.

n our democracy many easy words spoken about the Fatherhood of and the Brotherhood of Man, as ugh that were the essence of istian faith and life. The word otherhood" has come to signify a ling-up and a leveling-down of all sons to one common denominator. at denominator seems to be nothing than that all people are human ngs. It certainly does not require ch acumen on anybody's part to derstand brotherhood in that sense. ristian faith has more to offer the rld than the mere announcement t we are all human beings with a common source of our existence.

What name other than Brotherhood would more adequately convey the meaning of the existence and work of our men's auxiliary?

—Joseph B. Mohr

KITCHENER IN SEPTEMBER

20th Biennial Convention

THE BROTHERHOOD

Theme: **Be Ye Lifted Up**

Dates: September 20-22, 1956

Inspiration—Information—Recreation

The Bible for Children

The Bible in Story and Pictures. Published by H. S. Suttman Co., and distributed by Garden City Books. Two volumes, boxed. Over 500 pages. $5.95.

These volumes are a revision of the original edition of *The Children's Story Bible,* by Harold Begbie, author of *Twice Born Men,* and are profusely illustrated by Cyrus Baldridge, Herbert Stoops, Elliott Means, and Steele Savage. Handsomely bound, the books are illustrated, on almost every page, with photographs, sketches and colored reproductions of paintings. The illustrations alone give the volumes distinction. The first volume deals with Old Testament highlights, and the second contains the story of Jesus and the other New Testament highlights. Though the books are written for children, the text can be read with profit by adults who wish to review the story of the Bible in brief and interesting style. The books certainly would be a valuable addition to any church-school library.

Tamke, Writer-Sculptor, Elected Lutheran Lay Church Executive

NEW YORK, March 1—George R. F. Tamke of 3 East Crossfield Road, Candlebrook, Bridgeport, Pa., has been elected an associate director of the Lutheran Laymen's Movement for Stewardship of the United Lutheran Church in America, it was announced today by Henry Endress, executive director.

Mr. Tamke assumed his duties as LLM's editor-writer March 1. His offices will be at the United Lutheran Church House, 231 Madison Avenue, New York. The Laymen's Movement, an international organization of volunteer workers operates the church's Department of Stewardship and the church-wide emphasis on the practice of the Christian religion in daily life.

The new director has been production manager of the Livingston Printing Co., Narberth, Pa., and is well-known as a writer and sculptor. He is the son of the Rev. Dr. George R. F. Tamke, pastor of St. John's Lutheran Church, Union City, N.J., and statistical secretary of the United L theran Synod of New Jersey.

Mr. Tamke has been active in t Lutheran Laymen's Movement, t United Lutheran Brotherhod and t Luther League of America. Curren he is a member of Trinity Luther Church, Norristown, Pa. He w formerly a member of St. John's L theran Church, Union City.

A graduate of Wagner Luther College, Staten Island, N.Y., M Tamke is president of the Wagn Alumni Club of Philadelphia. He w commissioned to sculpture a bust Dr. Frederic Sutter, pastor of Trini Lutheran Church, Staten Island, wi is serving Wagner as president of t Board of Trustees for the 38th yea This bust was presented to Wagner official ceremonies in 1953 and now on permanent display in t lobby of the administration buildin

Mr. Tamke also holds a maste degree from Columbia Teachers C lege and has done graduate work Columbia University.

●

Only the Messenger

A few of the writers were giving Billy Graham "the business" at a press conferen in Mannheim, a German city reported by authorities to have the strongest concentration Communists outside the Iron Curtain.

One reporter asked:

"What do you know about the suffering of Christ that you preach about so often? Y have never suffered. You live well and have the comforts of life."

And Billy answered:

"When a Western Union messenger boy delivers a death message to a home he does take part in all the suffering connected with the message. He just delivers the telegra That's all I am—God's messenger boy. I don't ask that people look up to Billy Graham. didn't die on a cross. Neither did you. But Christ did. He suffered and died for your sin I hope you will be at the meeting tonight."

From **Billy Graham.**
A Mission Accomplished,
By George Burnham
(Fleming H. Revell Co.)
NLC News Photo Servi

rans Report Congregations l Latin American Republics

neapolis, Minn. — (NLC) — utheran Church is "taking root er Latin America," where at one Lutheran congregation has established in every one of the publics, it was reported to the nal Lutheran Council's 38th an- meeting here.

e Lutheran churches "no longer of themselves only as foreign ls in a hostile religious environ- but are beginning to sense that belong in the spiritual soil of outhern continent," the Council old.

e statement was made by Dr. urt W. Herman, executive secre- of both the NLC's Division of eran Cooperation in Latin ica and the Lutheran World ration's Committee on Latin ica.

would be foolish to assert that reatest victories have been won. d, they still lie ahead—perhaps r three centuries away, if North rican church history provides criterion," he warned.

t the past three years since the ined NLC-LWF effort to gthen Lutheranism in Latin rica was begun have proved that large numbers of Lutheran im- ants scattered in Latin America ly warranted" the establishment ew congregations, and that such regations would become self-sup- ng "in reasonably short time," executive secretary declared.

The past experience also proved "that our whole Latin American church could be strengthened by closer contact with the Lutheran World Federation," and that "the question of geographical isolation must be attacked, if the problem of spiritual isolation was to be overcome," he added.

Speaking of accomplishments in 1955, Dr. Herman said that since a pastor was brought to Ecuador, every South American republic has at least one Lutheran congregation.

A new Lutheran Theological Seminary, opened in Buenos Aires in the spring of 1955, began to train pastors for Spanish America, and work was started on a common service book and hymnal in Spanish for all Lutheran church bodies working in Latin America.

●

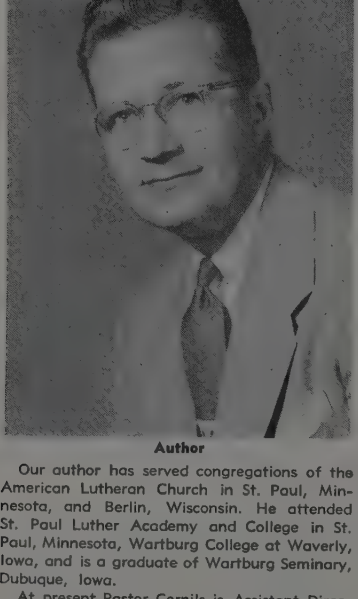
LWA Appeal Raises $3,083,522; Exceeds 1955 Goal by 4 Percent

Minneapolis, Minn. — (NLC) — Lutheran World Action, the annual financial appeal sponsored by the National Lutheran Council for emergency activities at home and abroad, raised 104 per cent of its 1955 goal of $2,962,000, with receipts totaling $3,083,522.

Announcement of the successful completion of the special campaign—the fourth consecutive year that the goal has been exceeded—was made here by Dr. Paul C. Empie, executive director of the cooperative agency, who is also director of the LWA appeal.

Count Me a Partner — In Working With God

by E. J. CORNILS



Author

Our author has served congregations of the American Lutheran Church in St. Paul, Minnesota, and Berlin, Wisconsin. He attended St. Paul Luther Academy and College in St. Paul, Minnesota, Wartburg College at Waverly, Iowa, and is a graduate of Wartburg Seminary, Dubuque, Iowa.

At present Pastor Cornils is Assistant Director of Stewardship and Finance of the American Lutheran Church. He is also serving on the Lutheran World Federation's General Committee on Arrangements, and is the American Lutheran Church's representative in Lutheran Film Associates.

Editorial Committee

Arthur H. Getz D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Fred J. Landdeck, S. M. Brock, George O. Koponen.

WHAT WOULD your reaction b the pastor were to come forward ask for a show of hands on how m of you would be willing to go partnership with God?

Perhaps you would be a little tious and hope he would explain actly what he meant before he pected the show of hands. Perh your thinking would go someth like this, "Does he have in mind we should do more for the chu maybe even give more money?" would be a good time to be cautio wouldn't it?

A Call for Dedication

But suppose the pastor explai further, "I'm looking for men are willing to work with God. calling for complete dedication time, talents, and treasures. Who willing?"

Topic Aims

1. To help members of the Brotherh appreciate Christ's ceaseless round of activi in serving God and fellow men.
2. To fix attention upon the biblical quirement of a life of service.
3. To get a fresh conception of how ev man has an opportunity to work with God his usual occupation.
4. To lead members of the Brotherhood determine upon definite ways in which t will be partners with Christ as they work God.

now, I suppose, most of us feel quite uncomfortable. "But king the impossible," we would "We just can't leave our work ve God."

know it sounds unreasonable, impossible," the pastor con-, "but it is not unreasonable. n of the church you've been im-d how our Savior's life was a ess round of active service for nd fellow men. Remember how ught thousands, how he fed the y, healed the sick, comforted orrowing, and even raised the I am always impressed by his ious efforts to relieve the men-physical, social, and spiritual of men. His complete dedica-o service stands out as one of innacles of his life."

now you would be thinking, he was the Son of God. He do it. That's why he came into world."

u are right. But Jesus is our ple as well as our Savior. The r continues, "That life of com-service, working in partnership God, is exactly what God ex-

---

Worship

"Awake, My Soul, Stretch Ev'ry Nerve"
380 C.S.B., or No. 286 P.S.H.
re: Matthew 25:14-30

Music
"We Give Thee but Thine Own"
387 C.S.B., or No. 280 P.S.H.

"Shine Thou Upon Us, Lord"
386 C.S.B., or No. 153 P.S.H.

iction
ss
hip and Refreshments
1956

pects of us today."

You heard that many times before. The pastor spoke of it in one way or another on many occasions. You read it in the Bible. It isn't anything new. In our worship we sometimes sing, "Take my life and let it be consecrated, Lord, to thee." Aren't we thereby offering our whole self to God in service?

Perhaps you are thinking, "I can't help other persons continually like Jesus did. That was his work. I'm a factory hand (or dentist or farmer or whatever you might be). I have to make a living for myself and for my family."

You are correct again in your thinking. You do have to make a living and provide for your family, but perhaps you are in this world not only to make a living but to make a life—a life in partnership with God. Let's ask the pastor to explain what partnership with God means.

The First Partnership

"As I picture it," the pastor says, "working with God began with the beginning of the world. God created a marvelous world. It was crammed with all kinds of good things. When everything else was ready, God created man. God didn't say merely, 'Here is a fine world for your pleasure.' The Bible tells us the Lord God took the man and put him into the garden of Eden to dress it and keep it. Do you see how Adam was brought into partnership with God? He was created to do a job for God. God also created us to be his partners and do the work that needs to be

done."

Stewardship Explained

There are many places in the Bible that tell us to serve God and fellow men. One is found in *Matthew 25:14-30*. There Jesus tells about a rich man who was going on a long trip. Before he left he placed his servants in charge of his goods. To one he entrusted five talents (a considerable sum); to another two talents; and to the last one talent.

The rich man (God) is the one who is the owner. He fully expected his servants to work according to his plan. The servants knew this, because when the rich man returned the first two said, "Master, you delivered to me five (two) talents; here I have made five (two) talents more." They fully recognized their master as owner. Needless to say the third servant soon found out what it meant not to do work in partnership with his master.

Stewardship Applied

At a Brotherhood meeting in which stewardship was being discussed, the leader called on Rodney Reynolds, a member of the organization, to explain his conception of stewardship. This is what Rodney said:

"Many persons call me fortunate. I control a substantial business. I have nearly a hundred employees working for me. I enjoy a rather comfortable living in my suburban home. It is because of these that many think of me as fortunate.

"I, too, feel I am fortunate—very fortunate. But I do not feel so because I have something others do not have. Material possessions, posit in life, a comfortable living—th are not the things which make h piness.

"I feel I am fortunate because, many another, I am a child of G I count myself fortunate because created me and developed in me tain talents with which I can fil niche in life. I am fortunate beca God has directed me to use th talents and blessings in his serv It is this that brings me happin

"I suspect many persons feel t money, position, and comforts s happiness. But Scripture has a turbing way of reminding us, 'U whomsoever much is given, of h shall much be required.' According the Bible it isn't all one way—th are requirements. Being blessed w much is not without special tem tion. Yes, 'It is easier for a came go through the eye of a needle, t for a rich man to enter the kingd of God.'

"Have you ever noticed how P gave specific direction to Timot his understudy? 'Charge them t are rich in this world,' he wr 'that they be not high-minded, trust in uncertain riches, but in living God . . . that they do good, t they be rich in good works, ready distribute, willing to communica

"These and similar passages turbed me for a long time. I was clined to think that as an employe was at least a little better than employees. I trusted a great deal my wealth to carry me through was not eager to part with more t

nal sums for church and charity year. But now I realize that a stian must be a steward or he is a Christian. He must live his stianity. Now I understand that owns all things—even my busi- He has entrusted a part of his to me to manage. My admini- ive talents must be coupled with nechanical and other abilities of e working with me in the business ed to call my own. My employees and I are all necessary gears in the machinery of God's plan.

"Stewardship has shown me that my purpose is not to expand my business for personal glory, or increase its receipts for selfish satisfaction. Our progress should supply the needs of men and provide for the well-being of God's creatures.

"While I consider my occupation a partnership with God, I don't feel that is sufficient. In addition to work-

We speak for the Master"

Laymen Write The Annual Lay Witness Number of

The Upper Room

Here, in the May-June number of The Upper Room, lay men and women of many nations bear witness to their faith. The result is one of the most inspiring numbers of this, the world's most widely used book of daily devotions.

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Send your order NOW for this great "Lay Witness Number." Ten or more copies to one address, 5 cents per copy, postpaid. Individual yearly subscriptions, 50 cents, two years $1.00. Special air mail edition for service men and youth, same price.

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John Sexton & Co., Chicago

ing with God in this general way I feel I must also work with him in a specific assignment. God has entrusted to me time, talents, and treasures, and has given me the responsibility of extending his kingdom. I feel obliged to devote a fair share of these things to that task. As I see it, God is not only interested in the material needs of his creatures but is concerned about their souls. That is why I make every effort to do wha can for the church.

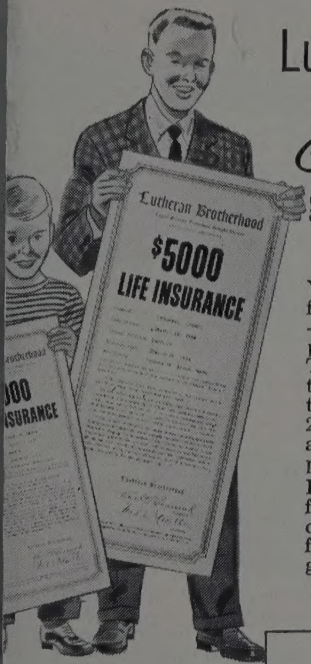
"I know that many of us cla we haven't time to serve in church. I solve this by simply budg ing a share of time and abilities setting them aside for specific chu service.

"I also believe that we should pr tice stewardship by making a Ch tian will. There is nothing diffic about it. Most of us accumulat little property. When we die th things remain here on earth. A manager I direct where these ass that I leave behind are to go. P of them, naturally, will go to family. But I believe a certain port should go to my church as my fi thankoffering to God. It's as sim as that."

While upon earth Jesus work ceaselessly to serve God and fell men. He was concerned about all needs of men—physical, mental, cial, and spiritual. He was constan working that men might have and have it more abundantly. never performed his tasks for the s of personal advantage or honor.

As workers with God we dare work for merely selfish purposes. dare not strive, like the rich farm in Christ's parable, to build m and larger barns and to store up pr erty for the future so that we m eat, drink, be merry, and take ease. We dare not waste God-giv substance in riotous living, like prodigal in Christ's parable. It not necessary to go to a far coun to be a prodigal. Using God-giv

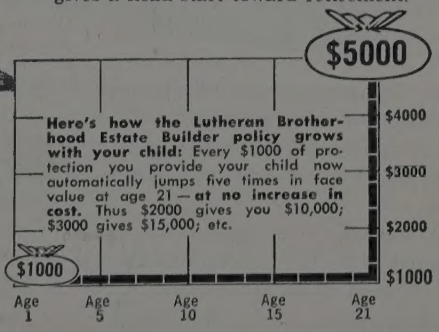
ou have a child between 1 and 15 years of age . . .



Lutheran Brotherhood's *Estate Builder* guarantees him a 400% gain at age 21

Yes, at a time when only *you* can provide for his future, LUTHERAN BROTHERHOOD – your life insurance society – offers a plan which gives ***5 for every 1.*** It's true! The ESTATE BUILDER policy *guarantees* that every $1000 of life insurance protection automatically jumps to $5000 at age 21 – *with no increase in premium.* And at age 65 the ESTATE BUILDER becomes a paid-up endowment.

Here's the policy that "grows" with *his* fast-growing needs – provides mounting cash value for emergencies or credit, offers *increased* life insurance protection, gives a head start toward retirement.



Here's how the Lutheran Brotherhood Estate Builder policy grows with your child: Every $1000 of protection you provide your child now automatically jumps five times in face value at age 21 – **at no increase in cost.** Thus $2000 gives you $10,000; $3000 gives $15,000; etc.

The sooner you start, the lower the premium – *and the greater the benefits!* **Write today for folder No. 387A.**

THIS IS *Your* LIFE INSURANCE SOCIETY

Lutheran Brotherhood

LIFE INSURANCE FOR LUTHERANS

CARL F. GRANRUD, President

701 Second Ave. South • Minneapolis 2, Minn.

blessings for merely selfish purposes is wasting God's substance in any country.

For Study and Discussion

1. How much of a person's time, talents, and treasures should be used in Christian service?

2. Can a person serve God "full-time" in an occupation other than the ministry?

3. How can the following serve God completely by pursuing their occupation: a teacher, doctor, farmer, laborer?

4. What do you think is meant by Christian stewardship?

5. How does drawing up a will fit into the idea of the proper management of possessions?

Suggestions for Action

1. Keep track of the number of hours you spend in a week in direct service of God through his church.

2. After a review of God's blessings, determine on a fair portion (perhaps 10 per cent) which will be set aside as a thank offering to God each pay day. Set aside that portion first.

3. Have the committee that was appointed at the last meeting distribute the "Talent Inventory" sheets, and have members of the Brotherhood check and sign them. Be sure that proper use is made of the information secured.

4. Project and discuss the films secured for this meeting.

"As You Did It to One of the Least . . ."
Assignments for the June (Sixth) Meeting

Christian welfare work is an inescapable responsibility of those who would be followers of Christ. Scripture is full of exhortations such as, "Bear ye one another's burdens." On day of judgment, according to Christ, the J will say to us, "As you did it to one of least of these my brethren, you did it me," or "As you did it not to one of the of these, you did it not to me."

It is difficult for us to realize how the world has been changed because of J teachings and his example of compassion. institutions of mercy that we take for gra would be non-existent if Jesus had lived. The natural outflow of sympathy love to those in need are the outgrowt Jesus' love.

At our next Brotherhood meeting the for discussion will be, "Count Me a Partn In Ministering to the Needy." In prepar for that meeting the following commi should be appointed:

1. A committee to report on what church is doing in the realm of welfare What is the church doing to help orph widows, aged, sick, the hungry, the out the criminals, the neglected, and others? does the church carry on this program, what part do members of the local con gation have in it?

2. A committee to report on welfare that is being carried on in your commu by governmental agencies. A visit to the ministrator of the county welfare depart may result in surprising information.

3. A committee to report on any s problems or needs that may exist in your community—poor housing, inadequate me care for certain groups, juvenile delinque unsanitary conditions, inadequate recreat facilities, neglect of the aged, or what the problems may be. Have the committee prepared to suggest possible solutions the problems.

4. A committee to arrange for the ject ion and discussion of one of the follo films:

a. **My Brother,** 16 mm., 30 min rental $9.00.
b. **45 Tioga Street** 16 mm., 32 min rental $9.00.
c. **Love Thy Neighbor,** 16 mm., minutes, rental $8.00.

The films may be ordered from your lishing house, but care should be exerc to order them early enough to avoid appointment. The films should not replace supplement the discussion of the topic.

Force of Habit

"He's so romantic! Every time he speak me he starts 'Fair Lady.'"

"Romantic, nothing. He used to be a st car conductor."

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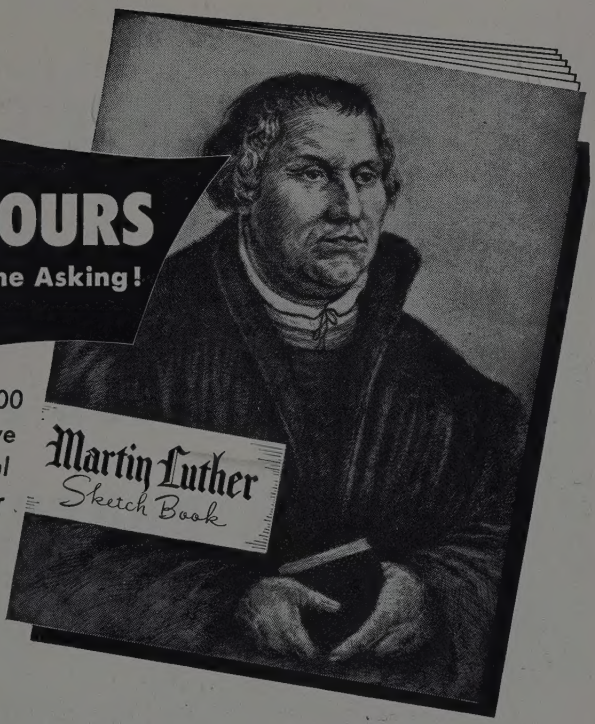

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LENOIR RHYNE	Hickory, N.C.	GETTYSBURG	Gettysburg, Pa.
MARION (JR.)	Marion, Va.	HAMMA	Springfield, O.
MIDLAND	Fremont, Nebr.	NORTHWESTERN	Minneapolis, Min
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